RC 881
.K67
Copy 1

LIBRARY OF CONGRESS.

RC 881

Chap. ..... Copyright No. .....

Shelf .K67

UNITED STATES OF AMERICA.

44629

MAN'S PRIVATE COMPANION.

SOUND BODIES

ARE NECESSARY TO

SOUND MINDS AND PURE MORALS.

OUR FIELD IS THE WORLD:
OUR BROTHER,—SUFFERING MAN.

OUR OBJECT:

THE RELIEF OF HUMAN SUFFERING; THE INCREASE OF HAPPINESS; AND TO SAVE LIFE.

44624

BY

HORACE KNAPP, M. D.,

PROVIDENCE, R. I.
1873.

RC881
K67

Entered, according to Act of Congress, in the year 1873,
By HORACE KNAPP,
In the Office of the Librarian of Congress, at Washington.

INTRODUCTION.

We need no one to tell us that the world is full of evil and misery, vice and crime; to remove and prevent which, all good men and women, especially all Christians, spend much time, talent, and money, that thereby they may make mankind wiser, better, and happier, when they will be better prepared for the duties and pleasures of life and life eternal.

Although the church and state are expending vast sums of money, and much time and labor, as are many individuals, to remove the evils and sins of life, still the dark tidal-wave of evil and crime rolls over our land and the world, bearing before it many of the fairest and loveliest women, and many of the most talented and promising men, and much of the joy and happiness of life.

In spite of the free use of money and herculean efforts made to rescue suffering humanity and christianize the world, the result is not in proportion to the money expended and labor performed, for the reason that our efforts have been directed against *effects*, instead of *causes*. We have been trying to purify fountains by purging streams that flow from them, which we can never do.

If we would succeed in this noble work, we must seek, find, and remove the *causes* of evil, vice, and crime.

It is noble and God-like to raise and save the fallen; but it is nobler and better to prevent men and women from falling.

He who helps us out of trouble is a friend in *need;* but he who prevents us from getting *into* trouble is a better friend, a friend *indeed.* It is better and much cheaper to save men *from* vice and crime, than to reform them, if we can, when they are sunk in these, which cannot always be done. It costs only four hundred dollars for the State to educate a man, which is the best protection against vice and crime, while it costs it twelve hundred dollars for every man sent to state-prison.

Besides, those who have never been addicted to vice and crime are more reliable, make better Christians, and are less liable to yield to temptations and fall, than reformed criminals. As white paper once soiled can never be made perfectly white, so a character once stained can never be made in this world so pure as before.

Believing that the *abuse* of the sexual passion, which is the subject of this pamphlet, is the *worst vice* of which fallen man is guilty, involving as it does more awful consequences than any other vice or sin; and that it is more destructive to manhood, morals, virtue and religion, church and

state, and is the most degrading to mankind, and most destructive to mind, soul, and body, I send forth this pamphlet, hoping, trusting, and believing it will do much good.

I am not only anxious to do all I can to save men and women from vice and crime, while I live, and desirous to leave the world better than I found it, which should be the object of every one; to leave it better for my having lived; but, I would help on the good work, in saving men from sin and vice, when the hand which has written these pages, and much more for suffering humanity, shall be palsied by death, and my voice be silent in the grave.

I therefore leave this and other writings to mankind, that, being dead, I may still speak to the living, warning men, especially young men, against vice in all its forms, and its awful consequences; and exhort and persuade them to flee the haunts of sin, and live a pure, true, and noble life, which only can command the love and respect of the virtuous and good, secure success in business, and the end and aim of life — happiness.

In consideration of the fact that the vice of self-abuse, as practised by young men, is destructive to morals, body, mind, and soul, and as it is impossible for its victims to become Christians, or even respectable men; and as it is ruining more young men than the Church can save, therefore I ask all parents, teachers, and ministers of Christ, and

Christian associations, and Christians of every name and denomination, and all good men and women, to *unite* and do all in their power to suppress this greatest and most destructive vice of which fallen man is guilty, and that ruins and sends to the grave annually so many young men, which can only be done by lectures, and the distribution of pamphlets on this subject.

THE SEXUAL PASSION.

ITS NATURE AND ABUSE.

THERE is no other passion of man that is more noble and ennobling, and that has such a high mission in the world, as the sexual passion; and yet there is no other that is so abused, and the abuse of which produces so much and so great evil as this, the ruling passion of men and women.

It is the bond of union between the sexes, and the source of all affection between men and women, and hence the basis of marriage, home, and society.

It is the source of children, the main-spring of action, the measure of our physical powers, and our mental and moral calibre.

It moulds the human form divine into beautiful proportions; gives brilliancy to the mind, polishes our manners, gives grace and dignity to our movements, charm to conversation, and is the most refining and inspiring passion of mankind, the most elevating to character, and beautifying to form and feature.

Although it is all this, and more, in its nature,

yet, because it is more abused than any other passion, it is more denounced.

While we cannot denounce too strongly its *abuse*, there is no reason to denounce the passion, which is so necessary to fit us for this state of being.

God made man with such appetites and passions as were necessary to him, and they are all right and good in themselves.

Therefore, we cannot take from him a single appetite or passion, without marring the human form divine; nor deny him their *proper* gratification, according to the laws of his being, without diminishing the sum of human happiness.

It is not the sexual passion that is wrong, and that has produced so much evil, and filled the world with sin and sorrow; but its *abuse*. Why then should we denounce it, and try to suppress or destroy it? which we cannot do, since it is the work of God, and necessary to this life.

In so doing, we war against God, as well as against our nature. It argues nothing against sexual love because it has been abused. If we should destroy every faculty and passion of man that has been abused, there would be nothing of him left.

The fact that God made sexual love, and made the propagation of the human race to depend on its indulgence in marriage, when it not only adds

to the pleasures and happiness of life, is *irrefutable* evidence that the passion and its indulgence is right and good.

Without it the command, "Multiply and replenish the earth," would never be fulfilled.

Sexual love is no more condemnable because it is abused, than the love of money, and our mental and physical powers, and our appetites and *other* passions, which are more or less abused daily.

Yet, there is no other passion that is so abused, and its abuse attended with such mental, moral, and physical evil, and awful consequences, as the sexual passion.

And there is nothing else in the world that is so destructive to morals and virtue, mind and body, to manhood and womanhood, and that so debauches and degrades men and women, and so effectually destroys individuals and nations, as such abuse!

There is no strength of body or mind, nor any virtue and goodness, that can resist the destructive influence of its abuse.

And there is nothing else that so unfits men and women for business, and the pleasures and happiness of life, and its duties, and that so well fits them for any and all sins and crimes, and so completely wrecks the whole man and woman, as the *abuse* of the sexual passion!

Its abuse will change the most amiable, affec-

tionate man or woman into the most hateful, fretting, peevish, fault-finding, quarrelsome person in the world; which accounts for the surprising change that comes over many men and women after they have been married a few years.

Its abuse is also one of the greatest causes of physical diseases and nervousness, crossness, and quarrels between husbands and wives, and is frequently the cause of breaking up families.

Could we remove the curtain which hides from public gaze the victims of sexual abuse, we should be astonished to find so many of the most intelligent class of people among them, who have the air and appearance of respectability, and move in the best society, and whose faces are wreathed in smiles, while the canker-worm of *guilt* and disease are gnawing out their hearts.

It well might blanch the ruddiest cheek, and freeze the warmest blood, to look upon so sad a sight!

The victims of sexual abuse are thickly strewn all along the highways and by-ways of life, writhing in all stages of disease and misery!

Many of the fairest, most intellectual, and learned men and women of all ages of the world, who were once the charm of happy homes, and stars in the best society, in consequence of exposure to temptations, have fallen, like angels from heaven, to rise no more! It is a lamentable

and startling fact, that there is no society and no class of people into which this monster vice has not found its way! It has ruined not only individuals and happy homes, but nations.

The anguish, lamentation, and groans of its broken-hearted, bleeding, dying victims, are borne upon every breeze that sweeps this fair earth! There is no hour of the day or night, that does not witness the sacrifice of some human being upon its fiery altar!

Youth, beauty, and loveliness, talent and genius, high position in society, church, or state, are no protection against its hell-consuming fires! Such as those seem the special objects of its implacable wrath!

I would not be understood, by these sweeping remarks in regard to the extent of licentiousness, that there is no virtue and purity in men and women; for, thank God, there is much! But there is no disguising the fact, that licentiousness, which is confined to no classes of people, is fearfully on the increase, which should excite the greatest alarm in all good men and women, who would save our homes and society, and the marriage institution, from this dark tidal-wave, and avert the burning, scalding wrath of God, which fell on the nations of the past, that gave themselves up to lust and vice!

No one who has not been professionally admitted

behind the curtain which covers this vice, or been initiated into its ranks, can have any idea of the extent and awful consequence of the *abuse* of the sexual passion!

It has blasted the fairest prospects and fondest hopes of men and women, and threatens the destruction of society, church, and state!

There is no man nor woman that can long remain in contact with this vice of so frightful mien, that to be hated needs but to be seen, that will not, sooner or later, become contaminated with it.

And no man can long go after bad women, whose steps take hold on hell, and not be bankrupt in purse and character.

And what is most startling, is the fact, that the abuse of sexual love in married life, *where it is legalized*, has caused more diseases, evil, suffering, vice, and crime, as I shall soon show, than its abuse out of matrimony!

Its abuse in married life, which is no fault of wives, not only produces most of the diseases of married women with which they suffer so much, but, it often causes *such a leucorrhœa* that a husband may, and frequently does, contract it of his wife, when he will have all the symptoms of gonorrhœa.

There are many such cases, where an innocent wife has been disgraced and divorced on the ground that she has been unfaithful, and given her

husband a private disease, through the ignorance of physicians and the legal profession, while the husband, who is the *cause* of the disease and of her disgrace, goes unpunished by man, and receives the sympathy of all who know of the case, for his misfortune in having such a wife.

Although there is no law of the land to punish such a crime, he cannot escape the punishment of God.

Some men *compel* their wives to submit to their embrace, regardless of their pleading to be excused on the ground that they have no desire for an embrace, or that they are weary from hard work, or are sick; and if the wife will not yield to their request, they become angry, turn their back to them, and say, "Well, if you *won't*, I know somebody who will," giving a wife the idea that her husband considers her his slave, and a mere tool for the gratification of his passion, which makes her hate and despise him.

When a man has become so low and mean as to say such to a wife, *he* is the strongest proof of total depravity we can find. Many wives are deprived the right brutes enjoy, the right to receive or reject the male, which right the male brute respects. Yet men have the *legal* right to compel them to submit to their embraces against their desire, which is not only wrong but wicked.

I believe in woman's God-given rights, the first

of which is her right to her *person*, and to have her feelings, love, and passion respected. And if she cannot have this right without law, she should have it secured to her *by law*. Justice and humanity require that wives should be protected against the sexual abuse of their husbands. Men should be punished for raping their wives as well as other women.

The *right* of a woman to decide *when* and how often she shall indulge her sexual love, is a God-given right which marrying does not take from her, and which should be respected by her husband and the laws of the land.

Often the abuse of sexual love in married life is the sole cause of the diseases and poor health of wives, their nervousness, fretfulness, and the trouble between them and their husbands, and the cause of the separation of those who by nature are adapted to each other, and who truly love each other; for its *abuse* as much repels men and women in married as in single life.

In fact, there can be no love, nor even respect, and no happiness in marriage where this passion is abused.

But there are greater and more serious evils than I have mentioned that are the result of sexual abuse, which is, many children are born into the world libertines and prostitutes, whom no law nor preaching can save from a life of shame!

This is an awful crime, for which God will surely hold parents responsible.

Children not only look like their parents, but, having the same appetites and passions as their parents, they will have the same characters, and *act* like them.

Hence the children of a thief will steal, and the children of the drunkard will drink liquors and become drunkards, and the children of a prostitute will be licentious.

We have no *moral right*, although we have a *legal right*, to thus poison the streams of life through hereditary descent, and damn our children before they are born, whereby we, in a measure, defeat the object of their creation.

Of such children it is said in the Bible, "They are conceived in iniquity and born in sin;" and, "It were better that a millstone was about their necks and they were sunk in the deep, than that they were born."

O! what a sin and crime it is against children, mankind, society, and God, to bring children into the world under such circumstances! Well may those guilty of this great crime tremble in view of judgment with God, who cannot, and *will not*, suffer it to go unpunished!

Will not such children rise up in judgment against their parents?

There can be no doubt but that a large propor-

tion of the vices and crimes of men and women are the *legitimate* fruit and consequence of the abuse of the sexual passion in married life. This is the principal cause — although unnoticed by those trying to suppress vice — of licentious men and women, who, when sunken to a certain degree in licentiousness, are prepared to commit any and all crimes, — murder not excepted.

Such children, when they become men and women, become the wolves and tigers of mankind, whom we may chain up and cast into prison, but whom no law nor preaching can reform.

What then is the use to preach against vice and crimes, and pray God to help us suppress them, so long as there are so many houses in the land that are sending out into the world *such children* to prey upon society! To me, such prayers without works seem an insult to God, if not blasphemous.

It don't matter that the abuse of the sexual passion is through ignorance; the effect is the same as if those abusing it knew its evil consequence, for such ignorance is no excuse with God; since *all might*, and *should*, know these things.

The above facts make the bringing children into the world a fearful responsibility; for God will hold *us* responsible for their characters, and the consequence of them, since these are decided in their mother's womb, by what the mental, moral, and physical condition of their parents are when the child is begotten.

Knowing the evil consequence of sexual abuse in married life, when I learn of the fall of a young man or woman from the heaven of virtue to the hell of licentiousness, before I denounce them, I ask, Who is the greater sinner, *they* or *their parents*?

Who is the most responsible to God, they who only act according to their nature, or their parents who transmitted to, and stamped *upon*, them their own natures, appetites, and passions?

I have no doubt but that the abuse of the sexual passion is the principal cause of heart diseases, which are fearfully on the increase, and the increase of these diseases is in proportion to the increase of licentiousness.

Another great evil of sexual abuse and promiscuous sexual indulgence, is the contraction of the most loathsome diseases which flesh is heir to, of which I speak in another place in this pamphlet. Suffice it to say here, that these horrible diseases which eat up men and women before they die, are transmitted to children, whom they destroy sooner or later.

I have known many beautiful and most promising young men and women, from eighteen to twenty, to be destroyed with these diseases, which they inherited from their father. Can there be a greater crime than this against God and children? And can such a crime go unpunished by God, although there are no laws of the land to punish it?

Nothing is clearer than that the *abuse* of the sexual passion must be stopped, or it will destroy all that is beautiful and lovely in men and women, and all that is desirable in life, — our homes, society, church, and state, and eventually depopulate the earth.

Believing that the principal cause of the abuse of this noble passion is the universal ignorance of the people in regard to its nature, and the evil consequences of its abuse, and wishing to do what I can to suppress its abuse, and to stay the dark tidal-wave of its evils, which is sweeping over our land and the world, destroying many of the fairest women and most intelligent men in society, I send forth this pamphlet, hoping and believing that it will be the means of snatching, as brands from the burning, many of the victims of sexual abuse, and save thousands *from* its evil consequences.

I am satisfied that the true way to stop the abuse of sexual love, is, not by trying to undo God's work by changing man's nature, which we cannot do, but by teaching the people its *nature* and the evil consequence of its *abuse*, man's duty to himself, his fellow-man, and to his God ; the fulfilment of which alone can secure the end and aim of life-happiness.

When we teach men *how* to gratify and *control* their passions, and the evil consequence of their

abuse, they will listen to us, and profit by our instruction, while they will not listen to our denunciation of sexual love, and its gratification; for this passion has more influence over men and women for good or evil, than any other passion, or any appetite.

Knowledge and goodness are the only protection against vice and crime, and yet, these are not always a protection.

It seems to me that if we spent more time in the study of man, as a physical, intellectual, and religious being, his nature and mission in life, and God's plan of creation, we should be wiser, better, and happier than now, and should find less cause for fault-finding that God made the world and man as he has.

We should then understand that God made the passions to be indulged and enjoyed in accordance with the laws of man's being, which he made, *when* they produce no sin nor evil; and we should also learn, that man's passion *must* and *will be* gratified in spite of laws and preachings, in accordance with, or in *violation* of, the laws of God and man, according to a man's education, and the circumstances and influences with which he is surrounded.

It is necessary that the sexual passion, as well as all others, should be under the control of our reason and religious faculties, when they can do no harm.

MASTURBATION, OR SELF-ABUSE.

THE greatest *sin* and crime, not only in degree, but in extent, of which fallen man is guilty, and the most destructive to health and life, to morals and manhood, is *Masturbation*, or self-abuse, which is very generally practised by boys and young men, and by some older men!

And, what is even more alarming is, this horrible vice is fearfully on the increase!

For the reason that it can be practised in secret, it is practised far more than common whoredom; and its effects are far more terrible!

What is most startling in regard to this vice, is, that it is practised as much, if not more, by young men of our best families, who move in the best society, as by the lower class! We should have less cause for fear and anxiety, if this vice was confined to the lower class of boys and young men.

But facts leave us no such consolation, since there are but few religious homes of refinement that have not these skeletons in it. It is not only practised by moral and religious young men, through *ignorance* of its being a great sin, and of its awful effect on mind, morals, and body; but,

even by some young men preparing for the Christian ministry!

This vice is the plague and curse of civilization, which not only destroys society and business, but it threatens to depopulate the earth. It is one of the principal causes of insanity and suicides. Talent and learning, and position in society, church, and state, seem no protection of young men against it.

It is a vice, which our moral and religious prescriptions and preaching do not reach, and cannot, until it is denounced from the pulpit and religious press, and in society and our homes, as it should be. The people have no idea of the extent of this vice, nor those who practise it, of its destruction of morals, mind, and body!

And yet, as strange as it may seem, it is nevertheless true, that notwithstanding it is *the sin* of sins, and *vice* of vices, and so destructive to virtue and manhood, to morals and religion, homes and society, still, no warning against it comes from the pulpit or church!

Yea, more; these not only countenance it by their *silence*, but they are opposed to, and denounce lectures and the circulation of pamphlets on it, which can only be accounted for on the ground of their ignorance of the extent of its practice, and its *awful* consequences. What excuse can the church and pulpit give to God, and the

people, for doing nothing themselves, and for opposing the efforts of others, to suppress this monster vice, which destroys tens of thousands of young men annually!

Is it not strange, that while we spend so much time, talent, and money in trying to suppress all *other* vices and crimes, that so little is said against, and so little effort is made to suppress this *vice* of vices, and *crime* of crimes!

Society, our homes, morals, and religion, and mankind generally, are, to-day, suffering more from this vice than from any other; and yet, but little effort is made to suppress it, save by a few individuals in the medical profession, who have witnessed its sad havoc among young men; and *they are denounced* by those who are the most anxious to make the world and mankind better.

Occasionally, however, we find a clergyman who realizes the evil and danger from this vice, and who boldly comes to the rescue, and, in no uncertain words, earnestly denounces the vice, and warns mankind against it.

Such a clergyman was the Rev. Dr. Adam Clark, the great commentator, who spoke thus of this vice: "The sin of *self-pollution* is one of the most destructive evils practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences. It excites the powers of nature to

undue action, and produces *violent secretions*, which necessarily and speedily *exhausts the vital principle* and energy; hence, the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted, the will undetermined and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; appetite ceases, for the stomach is incapable of performing its proper office; *nutrition* fails; tremens and fears and terrors are generated; and thus the wretched victim drags out a miserable existence, till *superannuated*, even before he arrives at *man's estate*, with a mind often debilitated even to a state of *idiotism*, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge."

And yet, as well as the doctor has described and denounced this vice, he has not told one half, nor its *worst* evils.

Its march up and down the earth is marked with ghostly visages, emaciated, dwarfed forms, sunken and glazed eyes, and the idiotic stare and suicides, and the graves of its fallen victims, whose monuments are composed of the blasted hopes of broken-hearted parents and friends!

Through ignorance, and without any warning, tens of thousands of boys and young men an-

nually start on this road to ruin, many of whom will die by their own hands, and the rest die prematurely, and horrible deaths!

Who can gaze unmoved on this despairing, motley throng, whose hearts are beating funereal marches to the grave!

The following case, given by the celebrated French physician, *Tissot*, is only a fair sample of the effects of this vice on its victims: —

"Mr. C——, by profession a watchmaker, had been brought up morally, and until the age of sixteen had enjoyed a state of perfect health; about this time the evil example of a youthful companion initiated him into the habit of self-abuse, which he repeated daily, even to the extent of two or three times, and until the seminal emission was followed by a slight insensibility, and a complete prostration of the mental and bodily strength; this warning was insufficient to rescue him from his disgusting practice, and the repetition of it became more frequent, till he was in a state which gave reason to apprehend a fatal termination. Too late a penitent, he had become incurable, and the generative organs were so weakened that the slightest irritation caused a partial erection, with an immediate emission of seed, which, of course, increased his weakness; becoming incapacitated, he was obliged to relinquish his business. Thus overwhelmed with misery and disgrace, he pined for

some months without assistance, with the agonizing reflection that he was himself the cause of his awful situation.

"I was called to attend him, and found him past recovery; he was meagre, pale, and almost incapable of moving; a palish watery matter issued from his nose, and a continual frothing from his mouth. He was affected with diarrhœa, and voided his excrement in bed, without being conscious of it; he had a continual discharge of semen; his eyes were fixed and watery, and his pulse low, rapid, and at times almost imperceptible. It was with much difficulty that he breathed, and he was reduced nearly to a skeleton.

"His mind was equally disorderd, his memory was lost, incapable of forming or connecting his ideas, in short, without reflection or any sensation but pain; he was reduced far below the brute creation, and presented a spectacle hardly possible to describe; he gradually sunk, and for a few days prior to his dissolution, which took place in the middle of August, he lay in a state of unconsciousness, and was utterly incapable of taking the least nourishment."

There are thousands of boys and young men connected with some of the best families in the land, who are to-day its victims, although the cause of their poor health, pale faces, and strange actions, is never suspected by their doting parents.

Our schools and colleges are hot-beds of this mind, body, and soul destroying sin. I have known many of the most promising young men in our colleges, who were the pride and hope of widowed mothers, that defrayed their college expenses with the toil of their hands by the midnight lamp, to fall victims to this cursed sin, and in a few years fill suicides' graves.

Sir Astley Cooper justly remarks in regard to these victims, in one of his lectures, that: "If one of those miserable cases could be depictured from the pulpit as an illustration of the bad effects of a vicious and intemperate course of life, it would, I think, strike the mind with more terror than all the preaching in the world. The irritable state of the patient leads to the destruction of life, and in this way, annually, great numbers perish.

"Undoubtedly the list is considerably augmented from maltreatment, and the employment of injudicious remedies."

And the late Dr. Pereird, one of the most learned physicians of the age, in reviewing NERVOUS EXHAUSTION, says: "There is a vast deal of injury done, not merely to public morals, but to the individual health, by the abuses and excesses of the reproductive functions; the primitive fathers and physicians have duly noticed the evils to which I allude, and every experienced medical practitioner can attest their frequent occurrence.

It is all very well for sentimentalist and the mock-modest to declaim against the notice of them; but justice, morality, and the preservation of health, as well as the perpetuation of the human race, *demand it.* Such, however, is the hypocrisy of the day, that even a notice in a dead language is condemned by the ignorant and intolerant, who are unable to appreciate the importance of the subject." This is a bold step in the right direction.

A knowledge of this vice, its vast extent, and fearful consequences, have induced me to lecture and write for years against it, and to send out this pamphlet, hoping thereby to save a few of the vast multitude of young men, who are annually lost in this great maelstrom of destruction.

As I listen to their sighs and fearful groans, and idiotic ravings, my heart goes out to God in prayer for power to save them!

And it is a great satisfaction to know, as I do, that I have been the means of saving many from insanity, suicide, and death. This knowledge is a source of perpetual joy to me, and affords me happiness which money can neither give nor take away; for I love to *do good*, as well as to get good.

The mental sufferings of the man with delirium tremens, with snakes in his boots, and pursued by devils, is awful!

But this suffering is nothing to those of the victims of this terrible sin! They are not only pur-

sued by venomous reptiles, but by fiends and fiery scorpions of hell, who not only get into their boots, but into their brains and souls!

This vice, sooner or later, diseases the whole system, causing indigestion and nervous diseases, and diseases of the liver, lungs, and bowels, constipation, spinal diseases, impurities of the blood, eruptions on the face, and other diseases; weak and painful eyes, dark specks before them; and is one of the *principal* causes of diseases of the heart, with which so many die daily; and of the brain with nervous headaches, loss of memory, dread of society, and love of solitude; epilepsy, paralysis, debility, despondency, inertia, insanity, idiotism, and suicide.

Often there is a weight and distress in the stomach, congestion in the head, causing a bad feeling in it, and drowsiness, inability to think, irregular pulse, and wind, or gas in the stomach and bowels, constipation, and diarrhœa; yet, the individual having these symptoms never thinks the cause of these troubles is the effect of self-abuse.

Its victims lose flesh, although they eat heartily, both because their stomach is unable to digest what they eat, and because of the loss of semen, which is the life of the blood. They become sensitive to the cold, their complexion becomes sallow, with blue circles under the eyes, and their

voice becomes almost like a woman's, and all manliness is lost.

Sooner or later *involuntary* loss of semen commences, which increases as the disease advances ; the skin becomes a pale yellow, the eyes retreat into the sockets and become dull ; the muscles become flabby ; the energy fails, and they become weary from the least exertion.

At times there is a weakening of the legs, which is a symptom of approaching paralysis, and the gait becomes heavy and dragging. No one person has all of these symptoms, but only some of them, since all are not affected alike by this vice. *Some* even retain their good appearance, and red cheeks, for a long time, owing to a strong constitution ; but sooner or later, they must succumb to the diseases self-abuse produces, which are working unseen upon the vital organs, when they will begin to feel weak by spells, have fears, and spells of despondency, which may result in insanity and suicide.

They frequently experience chills and hot flashes, and more or less suffocating feelings at times ; and palpitation of the heart on exercising quickly, such as running, or going quickly upstairs, showing that the heart has become affected ; while their sleep is disturbed by fearful dreams, and severe beating of the heart by spells, which are increased during the day by violent exercise, and any excitement.

There is generally more or less confusion of the mind, and a sense of heaviness in the head, and sometimes a buzzing in the ears.

Young men afflicted with spermatorrhœa, or involuntary loss of semen, generally, but not always, become languid, effeminate, pusillanimous, and the power of volition is very much weakened, and they are easily excited; and there is a lack of firmness; and although they have the best of intentions, they are unable to carry them out, while in the advanced stage of the vice the power of volition, or will, fails, and is entirely destroyed.

At this stage of their trouble, they avoid the society of women, whom they cannot look in the face, and they prefer solitude, where despondency and melancholy consume them.

They are constantly thinking of themselves, and their disease and shame, and watch their urine and stools, and every symptom they have.

Their memory becomes impaired, and persons with high intellectual powers lose the vivacity of their imagination, and their acute and discriminating power, and their reasoning faculties become weak.

As I have said, sooner or later self-abuse results in seminal weakness, and involuntary loss of semen, which is the essence of the blood, one ounce of which is equal to forty ounces of blood. Such a draft on the body soon incapacitates men

for business and pleasure, destroys the morals, conscience, and mind, and wastes away their lives.

In the advanced stage of the diseased condition of their bodies, the semen is lost at stool, and with the urine, which may continue for years before noticed. Frequently the result of this vice is *impotency* and sterility. Sometimes the impotency takes place in youth and early manhood, but often not until middle age. It is very common for it to result in such weakenings of the generative organs, even when impotency is not complete, that the semen is discharged in the attempt of the sexual embrace, or so soon as it is commenced, which ends the embrace, to the great dissatisfaction and disgust of both parties, but especially of the wife, who keenly feels the deception of such a victim of self-abuse passing himself upon her as a man!

In other cases, the erections are so weak and of so short duration as to prevent the embrace.

Of course, this condition of a man unfits him for the pleasures and enjoyments of domestic life, and from being a husband and father; which makes him feel that he is *no man*, and therefore is unworthy of, and cannot command the love, or even respect of women, and of a wife. Instead of a wife loving such an apology for a man and husband, who has thus deceived her into marriage, she is repulsed by him, and loathes and despises

him; not so much because he cannot satisfy her passion, as because he is *no man.*

Such a condition of a man is considered by the laws of all the States as a good and sufficient cause for a divorce; since no justice of God or man, requires, much less *compels*, an innocent woman to live with such a man, and share his degradation and shame, when he has sunk himself below the brute creation!

What a great sin and wrong it would be, to compel a noble woman to sacrifice all the pleasures of matrimony and joys of home, and of a mother, and to waste her precious life with, and share the misery of such a man!

There is no mocking more deep, and no disappointment more keen, and no cup more bitter, than is felt by an affectionate, true wife, and noble woman, for a man and husband, the mere wreck of sensualism, and the horrible skeleton of a victim of self-abuse!

And yet, when those land pirates who, calling themselves doctors, and by advertising to cure all such weaknesses, and other *private diseases*, live by robbing the poor, God-forsaken victims of this vice, have got all the money they can from them, they advise them to marry, and assure them, that by freely indulging their sexual passion with a wife, the involuntary loss of semen will stop: just as though loss in that way was not injurious.

That marrying is not a remedy for involuntary emissions, is evident from the fact that many married men have them.

Marrying is the worst thing victims of this vice can do; since it greatly increases and *intensifies* their own misery, by exposing their sin and shame to a wife, whereby she is made to share their misery. None but those entirely destitute of all honor and moral principle, could be guilty of advising those thus suffering the torments of hell, to do such an unjust and wicked thing! Let every young man beware of such fiends in human forms, and shun them as they would a venomous serpent; for their advice and treatment is worse than nothing.

Such young men marry! They better commit suicide, which would be a less crime in the sight of God! What must be the feelings of a young wife on learning that her husband, whom she believed to be a pure, virtuous, noble young man, worthy of her love and life, is the victim of the *lowest* vice, with a diseased body, wrecked mind and morals, and on the verge of insanity and the grave!

Can a wife thus deceived, love, or even respect such a creature?

She is compelled, by her nature, to despise and loathe him, as she does a slimy serpent, and would as soon submit to the embrace of one as the other.

Then young men, *never*, as you hope for the par-

don of God, be induced to marry, and involve in your misery an innocent girl, while you are suffering from the effects of this vice! Be cured and then marry.

IMPOTENCY, which is usually the result of self-abuse in youth, or the excessive sexual indulgence with women, is the greatest misfortune that can happen to a man, especially to a married man.

There are but few women who are sufficiently endowed with honor and moral principle to resist year after year this strong temptation to infidelity to their marriage relation. It not only prevents sexual enjoyment, which, in marriage, is not only a pleasure, but a duty, binding together more strongly husband and wife, by increasing their love for each other, but it excites the jealousy of husbands, and makes a man feel more meanly than if guilty of whoredom.

A husband thus diseased, feels he cannot command the love nor respect of his wife, who can never be satisfied, but must be disgusted with such an apology for a man and husband. A wife could easier forgive almost any imperfection of a husband's character than this condition of him. Nothing else is more disgusting to a wife, and more excites her hatred, than to have her passions excited without being satisfied. Therefore, nothing else is so strong a temptation for her to seek other men's society, and is so trying to her virtue, as to have her husband thus afflicted.

The temptation is not so much from sexual desire, as because she *feels* her husband, in this condition, is not a man she can look up to, respect, and love.

The strongest love of a wife for her husband will wane under such circumstances.

And a weakness in the generative organs of a man, which is usually the result of youthful sexual abuse, that causes an emission of semen from sexual excitement, before the commencement or completion of the sexual embrace, is equally dissatisfactory and disgusting to a wife.

Such a diseased condition of a husband is deemed by some of the wisest and best men, a sufficient cause for a divorce, which opinion is expressed in the laws and courts of the land ; for it is very unjust to compel a woman to live with a man she can neither love nor respect.

Impotency, therefore, is the last crowning scourge of sexual abuse, which requires the best skill, and most experience of the medical profession to remove, while the treatment should be commenced when its *first* symptoms appear, such as deficient sexual desire and enjoyment, and imperfect erections, which are of a short duration, and a premature ejection of semen, and a cold sensation in the penis.

There should be no delay in the treatment, since every month's delay diminishes the chances of a cure ; and what is worse, endangers a wife's virtue

and honor, and makes more certain the loss of her respect and love.

In fact, many husbands and wives are estranged from these troubles, and finally separate, who under natural circumstances would be true and affectionate to each other. Therefore no man who prizes his wife's virtue and love, and his own happiness, should delay treatment for such diseases, nor leave any means untried, no matter at what *cost*, to be cured and restored to manhood, since pleasure, character, love, and fidelity depend on an immediate cure.

And yet, a false pride and sense of shame prevent many men, with these symptoms, and with impotency, from consulting a physician until it is too late for a cure.

Away with such a pride, and *dare* do your duty.

The loss of health and destruction of the body by this vice, is sad; but the loss of manhood, mind, morals, virtue, and character, is much sadder! This vice is not only more destructive to health and life, but it is more degrading, and sinks men lower in depravity, than common whoredom. Nothing else so *completely* wrecks the whole man, and destroys every holy love and noble aspiration of the soul, as this evil.

But one of the most lamentable and saddest effects of this horrible vice is, it incapacitates its victims for matrimony, the end and aim of every

true man and woman ; and for the pure love of a wife, and an appreciation of her, and of the God-appointed mission of woman in life, on whom its pleasures and happiness more depend than on anything else !

No greater misfortune can happen to a man, than such a loss of his manhood, that he has no desire for, nor enjoyment of, the society of woman !

As I have elsewhere said, the loss of semen soon diseases and destroys mind and body. A celebrated Roman physician says of it : " *If nocturnal emissions continue any length of time, the necessary consequences are consumption and death*, for the most balsamic part of the humor and animal spirits is dissipated ; the whole body falls away, and particularly the back ; the patients become feeble, dry, and pale ; they languish in slow, melancholy agony."

The remedy for this vice is to teach boys and young men it is a great sin and crime, and its awful effect on body and mind.

We should do all we can to save those who are so unfortunate as to be addicted to its practice, and *do more* to save the boys and youth of the present and future generations *from* the practice, which can only be done by lectures and the distribution of pamphlets on the subject ; and hence it is the duty of every person, especially of parents, Christians, and our religious teachers, to do all they can

to secure lectures, and distribute pamphlets on this horrible vice.

In this way more can be done for morals and religion, than by all the preaching in the land, — unless the clergy preach against this *sin* of sins, and *vice* of vices.

It is noble and God-like to raise the fallen ; but, it is *more* noble and *more* God-like to keep men and women from falling. Preventives are better and much cheaper than cures. The whitest paper is that which was never soiled ; so the best man is one who was never a bad man.

The first step necessary to save the victims of this vice, is to stop self-abuse. Therefore, young man and boy, if you are the victim of this vile practice, repent, and be determined that, by the assistance of God, you will stop it, and never practise it again. And pledge yourself to God that you will do all in your power to redeem yourself, and to restore the wrong and injury you have done to your body, mind, and soul !

It is not enough to restore your health, that you stop the practice ; but you must have the assistance of the best medical treatment.

Don't think if you stop the practice you will be restored to health without medical assistance, and thus delay treatment until it is too late to save you, for that is a fatal delusion.

On this idea the celebrated Dr. Lallemand says :

"Many diseases, when left to themselves, work their own cure, providing only they be not exasperated by the imprudence of the patient. But *this* is not the case with spermatorrhœa; chiefly, perhaps, because the effects produced by the disease itself are favorable to the increase of involuntary discharges. The natural tendency of this disease to become aggravated, as the *result of its own effects*, frequently leads to a fatal termination. Such patients generally die in an attack of syncope — a disease of the heart — that follows congestion of the brain."

"In this way such of the insane as have fallen into a state of dementia usually expire. Many die from diseases (as consumption, etc.) aggravated and inflamed by unsuspected spermatorrhœa; the *symptoms* are treated by the physician, but the great *cause*, *spermatorrhœa*, remains unsuspected and untouched."

The second step necessary for a cure of this disease, is to consult a physician *experienced* in the treatment of *these diseases*, whom you know is an educated physician, by his treating all kinds of diseases, and by his reputation.

But it is no use to consult a general practitioner or family physician — as they are called — who has had no experience in treating these diseases.

Consulting a physician is what but few young men addicted to self-abuse are willing to do, until

they are on the verge of the grave or insanity, on account of the *fears* the disease engenders, and the *shame* they feel.

They *think* they will consult a physician, whose services they *feel* they need; but it is hard work to get up courage to do so.

They often start to consult a physician, and perhaps get to the door of his office, when their courage fails them and they go away; especially if they hear some one talking with the doctor.

But young men, since your health, mind, happiness, and life, depend on your successful medical treatment, and the commencement of it before it is too late to save you, you *must not turn back* when on your way to consult a physician; nor *delay* in consulting one.

But don't consult, and throw away your money, time, and lives, on any of the thousand and one *quack* physicians, who advertise to treat only *private diseases;* for they are no physicians, nor even educated men. Most of them are lazy, unprincipled men, from the lower walks of life, who live and grow rich by robbing the victims of sexual abuse and other private diseases.

Such men are after your money, and when they have got all they can of you, they leave you to die, and tell you *all* men have involuntary emissions of semen occasionally, as it is natural for them to; since, if they did not, there would be too much ac-

cumulation of semen in the testicles, causing much enlargement of them. Such a statement is not only false, but it is *positive* evidence that the man who makes it is an ignoramus, a knave, or a fool. No healthy man ever had an involuntary emission of semen. And it is impossible for there to be a large secretion of semen in the testicles at any one time, since there is no secretion of semen except under sexual excitement, and then it is usually ejected in a natural, or *unnatural* way.

Fathers, what have you done to save your sons from the horrible vice of self-abuse and its awful consequences, which may be the result of your bringing them into the world with unnaturally strong sexual passions, as the consequence of the abuse of your sexual passion before they were born?

Have you talked with them in regard to this vice? told them of its awful consequence, and warned them against it? If you have neglected so important a duty, and hence suffered your son to commence this vile practice through ignorance, and to go blindfolded to ruin and death, will not God require his blood at your hands? And how will you answer the call of God for your ruined or dead son? And how quiet the lashings of a guilty conscience! When a young man thus falls, I ask, Who is the greatest sinner, *he* or his *parents?*

It is more than probable that, in consequence of your abuse of your sexual passion, and neglect

of duty, your own dear son, the idol of your heart, and the hope of your declining years, is *to-day* the victim of self-abuse, and well on the way to ruin and death! Let not another day pass before you know if your son is addicted to this practice, and if he is, remember it is your duty to put him under the best medical treatment immediately, and to do all in your power to save him, and restore his health and constitution, and thus atone, in some measure, for the *great wrong* you have done him, in transmitting to him a sexual disease!

And, *young man*, if through ignorance you are the victim of self-abuse and spermatorrhœa, which is the most unpardonable sin and vice ever committed by fallen man, that makes you despise yourself, and despised by all mankind, who know your guilt, *repent* in sack-cloth and ashes, stop it, and do all in your power to restore your health and manhood!

This is your *first duty*, which you owe to yourself, to your friends, to society, and especially to the father who begot you, and the *mother* who bore you, and to your God! Think what would be the feelings and heartaches of your *dear mother* if she knew of your vice and crime!

It would break her heart to know that her "*dear boy*" was guilty of such a vice, and send her with sorrow to the grave!

Consult, immediately, *the most experienced* physi-

cian in the treatment of this disease, since the delay of a month may render your case incurable; and thus do all you can to restore the injury you have done yourself.

It is as necessary to a cure of spermatorrhœa, that the *diseases* it has caused, such as diseases of the brain and nerves, of the heart, liver and stomach, and constipation, be treated and cured, as the spermatorrhœa which caused them.

Each of these diseases must be treated with skill and appropriate remedies, in order to cure them. And without these are cured, spermatorrhœa cannot be cured. Therefore, such patients should consult a physician who treats *all diseases*, and who is *experienced* in the treatment of *chronic diseases* — since these diseases are chronic — instead of throwing away their time and money on quacks, who know nothing of the human system, nor of diseases and medicine.

For years, I have done all I could, by lectures and writing, to save young men from this horrible vice, and its awful consequences; and hence, when I receive letters from young men, or they tell me in my office, saying, "Doctor, you have saved me from self-abuse, ruin, and suicide, and therefore I owe you a debt of gratitude I can never pay; but God will reward you;" I feel I have not labored in vain, and I am encouraged to persevere in the great object of my life, to relieve

human suffering, and make mankind wiser, better and happier for my having lived!

This thought will ever be an oasis on the journey of my life, to which I shall joyfully turn in the dark hours of adversity, and when the praise of men shall be desired and prized no more.

The monument I would have to save my name from oblivion, and to keep green my memory, is the *eternal gratitude* of my fellow-men, whose sufferings I have relieved, and whose tears I have dried!

Such a monument will endure and grow brighter and brighter, when monuments of brass and marble shall have crumbled into dust! I am not only willing to labor for the good of mankind while I live, and desirous to leave the world better than I found it, which should be the object of every one, but I am desirous to help on the noble work of humanity when the green grass of the valley shall wave above my grave.

Therefore, I leave to mankind this and other pamphlets and books, that being dead I may yet speak to men, and warn them against all sin, vice, and crimes, and persuade them to live virtuous, noble lives!

My greatest ambition is to so live, that the most appropriate inscription on my tombstone shall be:

He lived to do good.

ALL CONSULTATIONS AND CORRESPONDENCE, STRICTLY CONFIDENTIAL, AND FREE.

SEXUAL DISEASES.

Some of the worst evils of the abuse of the sexual passion, and of promiscuous indulgence, are gonorrhœa and syphilis, diseases that are more destructive to the constitution and health, and the cause of more evil and suffering, than any other diseases to which flesh is heir, since they are contagious, and are transmitted from parents to children, whose health and life they destroy.

And what is most startling is, these diseases are fearfully on the increase, as is licentiousness, with which they keep pace. It may seem strange and incredible, that these diseases are found among *every class* in society, which shows a lamentable laxity of morals and much easy virtue ; but nevertheless it is true.

It is true that but few, comparatively speaking, of those who are given to licentiousness, have syphilis, but a large portion of this class do have gonorrhœa.

Gonorrhœa.

This disease is contracted by sexual intercourse with a person who has the disease, and may appear in a few hours after exposure, or a few days, and

in some cases it does not appear for weeks ; but usually the first symptom appears in from two to five days after exposure. It commences with a tingling sensation at the external opening of the urethra, which is soon succeeded by an itching and then a pain. In two or three days the orifice of the urethra becomes red and swollen, and a slight discharge commences.

As the inflammation increases, the swelling and discharge increases, and there is soon a burning, scalding sensation in passing urine, until urination become frequent and very painful ; and soon walking causes pain ; the erections becomes frequent and very painful.

Owing to the severe inflammation, the urethra becomes contracted and the stream of urine is small and divided.

Often Couper's glands become involved, as do the testicles, which increases the suffering. Under good treatment, which can only be had from a scientific, experienced physician, the symptoms can be removed in from one to two weeks. But in the hands of quacks the disease becomes chronic and results in gleet, — a discharge from the urethra that may continue by spells for months or a year.

Men may have all the symptoms of gonorrhœa from a poisonous *leucorrhœa* of a woman, and from a cold in the penis, and from other causes. In consequence of the ignorance of the medical and

legal professions of the fact that a husband may contract leucorrhœa of his wife which causes all the symptoms of gonorrhœa, many innocent wives have been disgraced and divorced on the ground that she has been unfaithful to her husband, and contracted and given him gonorrhœa, than which, nothing was more false, cruel, and unjust. The disgracing and divorcing of a wife is too serious a matter to be done upon anything but *positive proof* of infidelity to her marriage relation.

Gonorrhœa has been considered merely a *local* disease, simply an inflammation of the mucous membrane of the urethra, and hence of but little account; whereas, it diseases the blood, and may remain in the system for years, or for life.

It not only causes other diseases, but it frequently causes deformities of the penis for life, and severe strictures that can never be cured, which makes it a very serious disease. The idea that gonorrhœa is merely a local disease has been exploded by some of the most eminent *French* and *German* physicians, who have made the study and treatment of private diseases a specialty all their lives.

They now tell us that gonorrhœa is a venereal disease of the blood, of which fact I became convinced, and advocated, some ten or fifteen years before its announcement by these physicians.

The fact that persons having gonorrhœa often

have buboes, and sore throat, mouth, nose, and eyes, is *positive* evidence that it is a virus in the blood which is seldom cured. Not because it cannot be cured, but because it is treated as a *local* disease, by physicians who do not understand it. It is generally treated as simply an inflammation of the urethra, and when that is removed, and the discharges are stopped, it is pronounced cured; whereas, the virus remains in the system, producing constitutional difficulties, chronic diseases, such as diseases of the kidneys, bladder, prostate gland, and testicles; while it deranges the stomach, liver, and bowels.

Yet none suffering from these troubles ever suspect, nor do their physician, that the cause of them is gonorrhœa, or syphilis, which they have had at some time.

Therefore, it would be well when persons consult a physician in regard to any chronic disease, if they have ever had these diseases, to tell him, as he does not like to ask them such a question. For it makes a great difference in the prognosis and treatment of any disease, whether or not it is caused by either of these diseases.

To illustrate. While a *common* case of *rheumatism*, or *paralysis*, is curable, such diseases in some cases, if caused by these diseases, might be incurable.

If these diseases were caused by gonorrhœa or

syphilis, they would require different treatment from common cases of these diseases.

Besides, during a few weeks' or months' delay in the physician's knowledge of such cause of rheumatism and paralysis, it might pass into an *incurable* stage, while they might have been cured had he understood the *cause* in the commencement of the treatment.

Men addicted to promiscuous sexual indulgence with women, have an idea that they can prevent taking diseases of them by washing the penis in soap and water, or some strong liquor, immediately after cohabiting; but that will not prevent taking a disease, as hundreds who have tried it can testify. The reason that washing is not a preventive, is because the virus is absorbed into the blood through the pores of the penis *before* the embrace is completed.

The idea that washing is a preventive of sexual disease, may have had its origin in the fact that one man washed immediately after sexual intercourse and did not take any disease, while another man having intercourse with the same woman who did not wash, took a disease.

Such a case is no proof that washing is of any benefit, since it is a common thing that different men having intercourse with the same woman, at the same time, some take a disease while others do not.

And some men may become affected by the leucorrhœa of their wives, while other men are not affected by their wives' leucorrhœa.

And a woman may contract gonorrhœa of one man, and give it to another man who has intercourse with her soon after, *before* she knows she has it, or she has any symptoms of it.

But as a matter of cleanliness every man and woman, even husbands and wives, should wash themselves immediately after cohabiting.

The only sure way to avoid gonorrhœa and syphilis, is to avoid *exposure* to them, by living a pure, virtuous life, which gives far greater happiness, without any danger, than the moment's pleasure of sexual gratification, even if there was no danger of a loathsome disease, as there is.

Syphilis, or Pox.

This is a much worse disease than gonorrhœa, which I have just described. In fact, it is the *worst* and *most loathsome* disease that a man can have.

This disease, like gonorrhœa, is generally contracted by sexual intercourse with a man or woman who has it. But it may be transmitted from one person to another, by dressing syphilitic sores, by kissing and inhaling the breath of those who may have a syphilitic sore throat, mouth, or nose; and by a child nursing a woman who has syphilis, and

by one woman using a syringe that has been used by another woman who has this disease.

The infection may also be transmitted by using glasses, spoons, and tobacco pipes; and also by surgical instruments, lancets, which have been used on persons who have syphilis, and from water closets, and by sleeping in the sheets where one having the disease has slept and left matter from the sores on him. And I have known instances of its being transmitted by physicians using a syringe in confinement of a woman who had syphilis, and then using the same syringe with another woman in confinement. Such recklessness and tampering with health and life by any physician, cannot be too severely condemned.

No woman should use a syringe that has been used by another woman, much less should a physician use the same syringe for all women he may attend.

While syphilis may be transmitted as above, men are *much more* likely to contract it of a *woman* than from a water-closet, or any of the other means.

The first symptoms of this disease are very similar to those of gonorrhœa, viz.: itching, burning and inflammation of the head of the penis, within from three to eight days after exposure; yet, these symptoms may not appear for weeks afterward.

Soon after the above symptoms appear, a small,

red spot appears on the foreskin, or head of the penis, at the point where the virus was absorbed, on which a small ulcer, or chancre, appears, from which pus, or matter, soon commences discharging.

The small ulcers soon become a large, eating sore, which often partially, and sometimes *entirely* destroys the penis.

In *secondary* syphilis, these ulcers and sores may appear on any part of the body, but they oftener appear on the face, and particularly on or in the nose and throat. In time the lymphatic and inguinal glands become affected, and when they suppurate they are called *buboes*. Sometimes the buboes do not appear for several weeks, and may not until the chancres are healed. Buboes appear most frequently in the groins ; but they may appear under the chin, or in front of the ears, from chancres on the lips or tongue.

Constitutional syphilis generally, but not always, makes its appearance in cutaneous eruptions, in a few weeks or months. If the disease is not cured in the first stage, as it seldom is, it passes to the second, or chronic stage, called *Secondary Syphilis*. Often the first symptom of this stage of the disease is a paleness of the patient, and swelling of the lymphatic glands, especially on the neck, with shifting pains of a rheumatic, or neuralgic nature, cutaneous eruptions, falling off of the hair, and

headaches; with heat and burning in the head, and pains in the shoulders, arms, back, legs, and knees, with excessive languor, weariness, restlessness, sleeplessness, indigestion, bad stomach, coated or clean red tongue, despondency, or low spirits, sore throat, thirst, constipation, hot skin, with more or less moisture; quick pulse, sediment in urine, and sometimes burning when urinating, diseased liver, with yellowish complexion, a dread of business, and a desire for rest and quiet. The soft palate, tonsils, uvula, pharynx and larynx, become diseased, causing a burning sensation in the fauces, hoarseness, hawking, and cough, with dryness in the mouth and throat, and an affection of the voice.

Often the disease appears on the face and nose, which it destroys, as it does the roof of the mouth. In time ulcers and sores appear on the legs and body, and eat up the patients, even before they die. There is no other disease that so completely destroys the system before the patient dies as this, which is owing to the fact that the vital organs are the last attacked by it.

This seems a judgment of God for licentiousness, that the victims of this horrible disease shall live and suffer until they have drained the last drop of the bitter cup of their damnation!

Often the sufferings of patients in the last stage of this disease are *unendurable*, compelling them to beg to be killed to end their misery!

It does seem to me, that if men and women could witness the suffering of the dying, God forsaken victims of this disease, and listen to their groans, nothing could tempt them, and especially the mere *momentary* gratification of the sexual passion, to expose themselves and their children to this terrible disease! Perhaps the reason people with this disease live so long and suffer so much, is because of the great sin and crime of transmitting it to innocent children!

The virus of these diseases may remain in the system from one to fifty years, and then break out like pent up hell-fire as it is, and consume its victims. And this brings me to another and greater evil of these diseases than I have yet mentioned.

While the suffering from syphilis, and the destruction of the body by it, are awful, the crime of transmitting it to children is *more* awful!

Syphilis; Its Transmission to Children.

This is the greatest sin and crime against children, humanity, and God, of which man can be guilty! and yet there is no law of the land for its punishment.

What moral right have men to thus poison the streams of life through hereditary descent, and transmit this loathsome disease to innocent children, which unfits them for the pleasures and duties of life, especially for matrimony, while they do live,

and finally sends them to an untimely grave by the *worst* disease of which man ever died?

Can such a sin and crime go unpunished with a just and righteous God on the throne of the universe?

Men have a *legal* right to thus damn their children before they are born, and to kill them. But, it is a satisfaction to know that if they escape punishment at the hands of men, they cannot escape the punishment of God.

Will not such children, who have been so wronged, rise up in judgment against their parents? We have laws for the punishment of scattering contagious diseases, and we *should have laws* for the punishment of this greatest crime of transmitting this disease to children.

Men having this disease in their blood should be prohibited by law from marrying, until they shall have been examined by, and can present a certificate of cure from an honorable physician of a high medical reputation, who shall be appointed by the governor of the State, in every city and large town for that purpose, while the transmission of it to a child should be punished by imprisonment for life.

There is more danger to mankind from this disease, the virus of which runs in the blood of so many men and women, than from all other diseases flesh is heir to.

And yet, what is the church and state doing to save mankind from it? Instead of furnishing means for printing and circulating pamphlets, and for lectures on this subject, as they should, since this is the only remedy for vice and its evil consequences, they denounce everything said and written on this subject.

O, consistency! to spend so much time and money in preaching against, and for the suppression of common evils, sins, and crimes, and to save fallen women; and suffer *this*, the greatest sin and crime man can be guilty of, to go unrebuked.

None but physicians, and only a few of them, have any idea as to what extent the poison of syphilis runs in the veins of the present generation. It truly threatens the destruction of the human race; and yet, who are alarmed? and where is the excitement that is usually manifested at the appearance in our cities of a common epidemic, or contagious disease, like small-pox, or cholera?

I have known some of the fairest and most promising young men and women in society to be destroyed at the age of eighteen and twenty by this terrible disease, which they inherited from their parents. It is hard for the young to die under any circumstances, when their hearts are full of hope and anticipation; but it is horrible for them to be *killed* by their own parents, and by such a disease.

The crime next in degree to transmitting this disease to children, is that of giving it to an innocent, virtuous wife.

God only knows how many wives are to-day suffering and dying from this disease, which they have taken from licentious husbands; or how many are annually thus sent to the grave!

Little do such wives think that the disease for which they are doctoring, and which causes them so much suffering, is a disease contracted from their husbands, which fact, physicians are sworn to keep a secret, and to call by some other name.

What is a just punishment for such a wrong and injury to a wife?

The way of the transgressor is hard, yet it is just; but to make the innocent suffer for the vices and crimes of the wicked, is the greatest wrong and injustice of which man can be guilty.

FATHERS, who have brought children into the world with syphilitic poison in their blood, remember that your first duty to your children is to put them under medical treatment, so soon as you know they can, and have inherited it from you, and continue the treatment at any *cost*, until they are free from all taint of it; and thus do all in your power, to repair the injury you have done their bodies, and the great wrong you have done their minds and souls, and to save them from the sufferings and awful death to which you have

doomed them by transmitting this disease to them!

The discharge of this duty is demanded by your children, society, and your God; and woe to you if you neglect it!

This is your first duty; and your next is to have this virus removed from your own system before your transmit it to other children.

The cure of these diseases, as with all others, depends on having them treated right, and in season; since they are incurable when they have reached a certain stage.

Every month of delay in its treatment, the harder, and more expensive is its cure, and the less are the chances for a radical cure.

It is not probable that one case in a hundred of these diseases is cured; not because they cannot be, but because those having them generally go to *quacks* who advertise to cure only private diseases, which is *positive proof* that they are no physicians, nor even men of education, since no regular, respectable physician will thus advertise.

Such men are only robbers and land pirates who live and grow rich by robbing the poor victims of private diseases.

These men may heal chancres, and even sores, for the time being, and suppress the discharges of gonorrhœa by the use of some recipe they have found in some medical work; but the virus remains

in the system, and in time destroys the health, breaks down the constitution, and at some future time comes out in sores and destroys the individual.

The only chance for the victims of these diseases is to employ regular physicians who are experienced *in their treatment*, for no others understand treating them, and not throw away their money and time on *quacks*, who are only after their money, thereby losing their last chance for a cure, when they must die an awful death.

The successful treatment and cure of these diseases requires medical knowledge, skill and experience, and a long time.

CHRONIC DISEASES.

It is a significant fact which should excite the greatest alarm, that seven tenths of the deaths among mankind are caused by chronic diseases, which steal upon us so imperceptibly that they excite no fear, and hardly attract any notice until death is at the door. Most of the deaths by acute diseases are among people who have been dying for years with chronic diseases. These diseases have slowly but surely destroyed the vitality of the system, have eaten off the roots of the tree of life, when it is easily blown over by the squall of a fever.

Because chronic diseases do not at once confine people to their bed, like a fever, no anxiety is felt until we are in the jaws of death. It is no uncommon thing that those who die of chronic diseases are about their business until within a few weeks or days of their death. These are called sudden deaths. But the fact is, as above stated, that they have been dying for years. There can be no sudden deaths by diseases, as the destruction of the system by them is necessarily gradual. It is frequently the case that the progress of chronic disease is unmarked by any pain or other symptoms, save "general debility," or loss of strength. But generally, we are warned of death's

approach by some of the following symptoms, which cannot excite too much alarm :

Coated tongue in the morning ; bad taste in the mouth ; offensive breath ; a clean red tongue, with sore edges sometimes ; acid or sour stomach, called heartburn ; goneness, or sinking in the stomach before meals ; sometimes no appetite, and at other times a voracious one ; pain in the side, chest and shoulders, with or without soreness ; headache ; shortness of breath, or difficulty of breathing, especially on going up-stairs, or with little exercise ; sore throat at times, and raising a grayish, offensive substance the size of a pin's head or pea, which are tubercles, indicating the first stage of consumption ; an inclination to hawk or swallow ; hoarseness and cough at times ; spitting of blood ; rattling in the lungs ; debility and nervousness ; low spirits, and loss of memory ; bad dreams, and sleeplessness.

The first touch of the cold, icy, and paralyzing hand of disease should startle you from your lethargy, and arouse you to a sense of your danger, since life and health depend on your having your disease treated in season. Still, the sick delay the treatment of their case, not realizing that delays are dangerous, and procrastination is not only the thief of time, but of *life*. They heed not the timely warning of reason and friends, nor their pains, which are the sentinels of life, crying, "to

arms, to arms, the citadel of life is in danger, the enemy of life is approaching." No person ever died of disease, who might not have been cured if taken in season and rightly treated. Think of this, ye who are trifling with your health and life by neglecting to treat your case to-day. Your case may be curable this month, not next, — to-day, not to-morrow.

When chronic diseases have reached a certain stage, they change more for the worse in a few weeks or months than they have before this time for years. They have less ambition, and gradually grow weaker, until they sink into the grave, without any severe sick spell or great suffering.

When the sick feel as above, they should lose no time in putting themselves under medical treatment. And, if patients are being treated by a physician, or have been treated for some time, and they are not decidedly better, much more, if they are growing worse, and sinking into the grave, it is high time that they change their physician before it is too late to save them.

People seldom attend to their diseases until they are unable to attend to their business, or are confined to their house or the bed, when most cases of *chronic diseases* are beyond the reach of medical skill.

Is it not, then, the height of presumption and madness to thus trifle with health and life? What

moral right have we to delay so important a matter, involving such *certain* and *awful consequences?* No skill of physicians, no tears, sighs, regrets, nor repentance, can make up for such neglect of duty! Then, as you desire health, that you may live and enjoy life, attend to your case *to-day*, before it is too late to save you from a premature grave!

Remember, that, although you have repeatedly tried and failed, still your *only hope and chance for health and life*, is to continue trying until palsied by the cold, icy hand of death, which is your *Christian* duty, and a duty, you owe to your family and friends.

It is for the reason that I have made the study and treatment of these diseases a specialty for over *thirty* years, that I understand them better, and treat them more successfully than physicians in general, who give their time and attention to family practice, as such physicians can have but little, if any experience in treating *Chronic Diseases.*

TO THE SICK.

DR. KNAPP, OF CHICAGO,

now located in Providence, is treating successfully

ALL CHRONIC DISEASES, ON A NEW SYSTEM,

which embraces the best and most approved methods in this and other countries, for treating diseases, including the use of

ELECTRICITY, AND PNEUMATIC, OR DRY-CUPPING,

and Inhalation of Atomized Medicines.

He treats successfully all NEURALGIC and NERVOUS AFFECTIONS, all forms of Scrofula, Fever Sores and Old Ulcers, Dyspepsia, Diseases of the Liver and Kidneys, Dropsy, Constipation, all Skin Diseases, Pulmonary Consumption in its early stages, Paralysis, Epilepsy, Salt Rheum, Headache, Heart Disease, Fever and Ague.

HE CURES ALL DISEASES OF THE

Throat and Lungs, and Diseases of the Heart,

if applied to in their early stages. He cures more cases of

Curvatures, Weakness, and Diseases of the Spine,

and all other Deformities, than any other physician in America. He treats these diseases on entirely new principles, and with a new apparatus. He has had an extensive practice and wonderful success in the treatment of CANCERS, which he cures without Cutting or Eating them out. He cures all

DISEASES OF THE EYE AND EAR,

which he treats on a NEW SYSTEM, including CUPPING. See testimonials. He never fails to cure *RHEUMATISM,* in all its stages, no matter of how long standing.

CATARRH.

He is treating Catarrh on a NEW SYSTEM, which is a sure cure for this terrible disease, with which almost every person is more or less afflicted.

CONSULTATIONS AND EXAMINATIONS FREE.

His consultations for years have averaged several thousands a year, which gives him an experience unsurpassed by any other physician, and equalled only by a few.

☞ He does not promise to cure all stages of disease, and no case will be received where there is any doubt of cure or relief.

☞ Dr. Knapp, having been burnt out in the great Chicago fire, has located in Providence, R. I.

☞ All letters inclosing a letter stamp, addressed to HORACE KNAPP, M. D., Providence, R. I., will be promptly answered.

Office, 179 Broad St., cor. Mathewson St., Providence, R. I.

Office Hours from 9 *A. M. to* 1 *P. M., and from* 2 *to* 8 *P. M.*

MAN'S PRIVATE COMPANION.

SOUND BODIES

ARE NECESSARY TO

SOUND MINDS AND PURE MORALS.

OUR FIELD IS THE WORLD:
OUR BROTHER,—SUFFERING MAN.

OUR OBJECT:
THE RELIEF OF HUMAN SUFFERING; THE INCREASE OF HAPPINESS; AND TO SAVE LIFE.

BY

HORACE KNAPP, M. D.

PROVIDENCE, R. I.
1873.

READ

AND

Hand to Your Neighbor.

THIS pamphlet treats on one of the most important matters of life; on the most *extensive* and *worst vice* of which fallen man is guilty,—a vice more destructive to virtue, morals, and *manhood*, than anything else. It contains startling facts, and science, which are as important to every one as are character, virtue, manhood, health, and life.

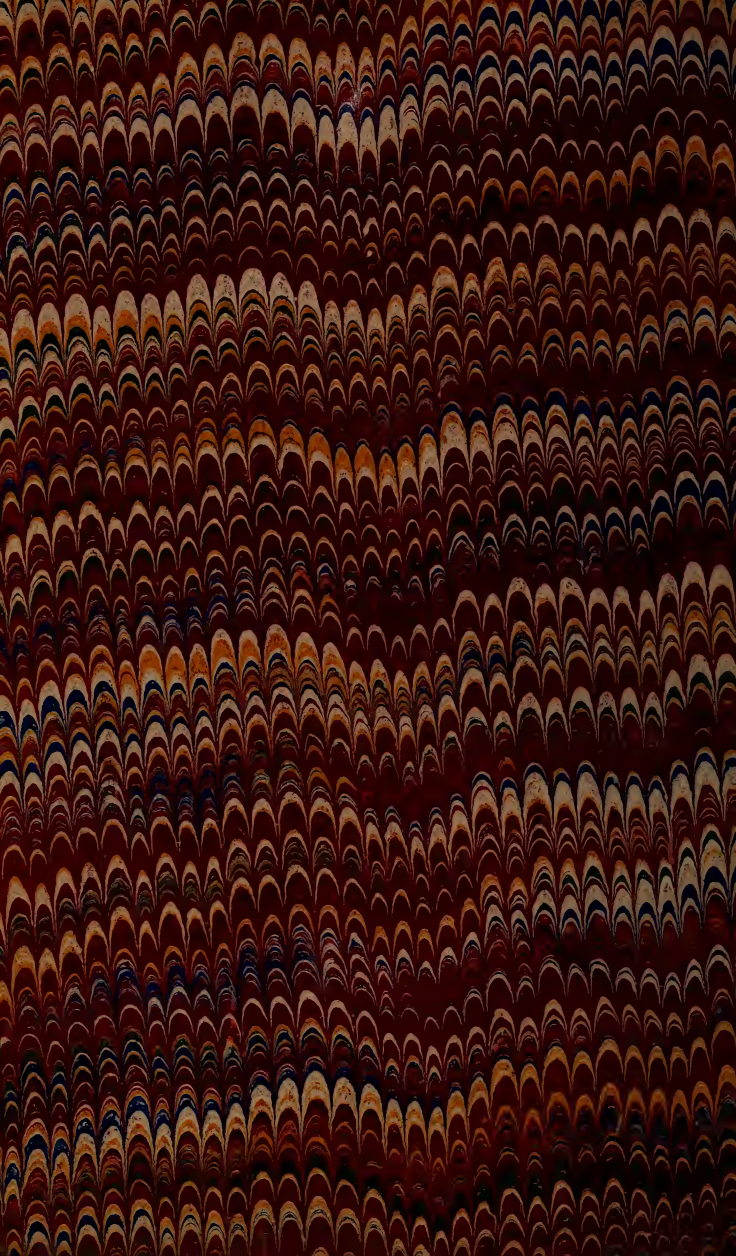
Its object is to do good, to save the fallen, and to prevent others from falling, which is far better; to prevent sickness and wickedness, to relieve human suffering, and to make mankind wiser, better, and happier.

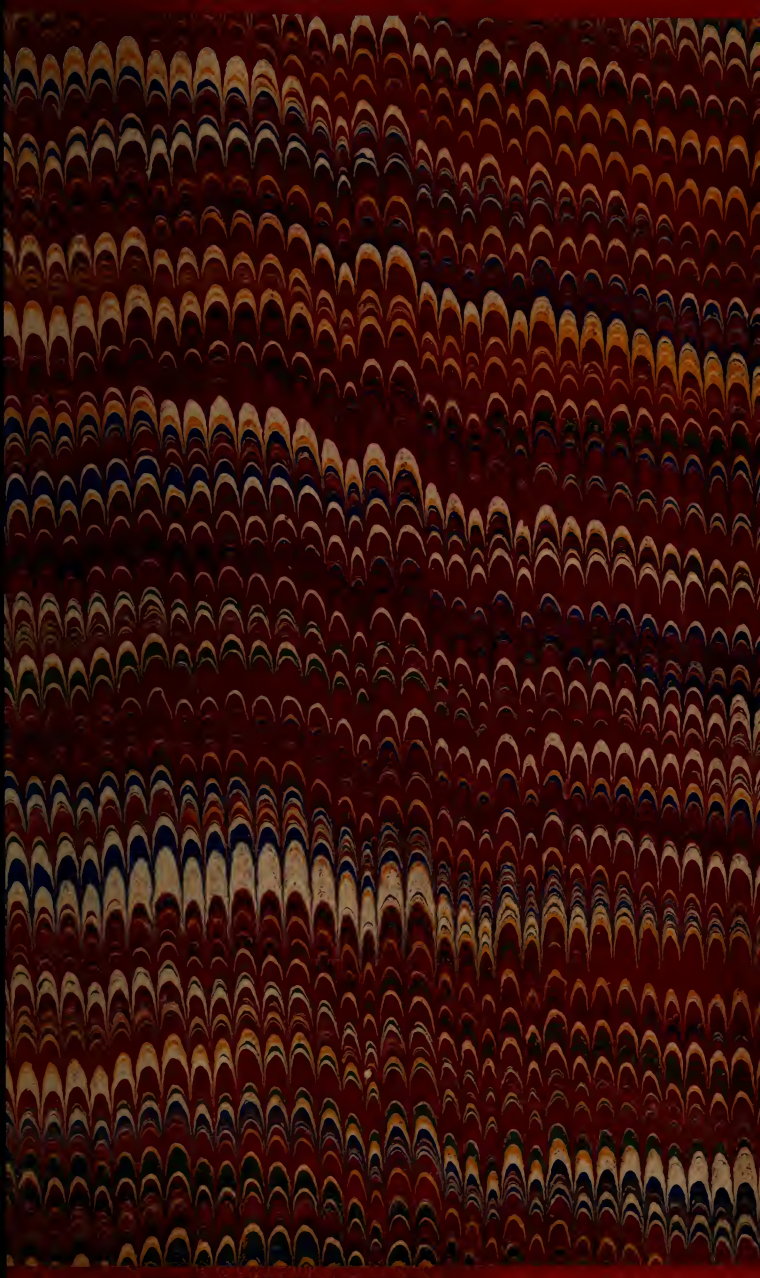
It is a plea for virtue and goodness, and a warning against vice and crime and their awful consequences!

When you have read it, give it to your friend, and you will have the great satisfaction of doing much good to others.

PRICE 10 CENTS.

Invalids should send for "THE INVALID'S FRIEND," which describes their Symptoms and Diseases.





LIBRARY OF CONGRESS
0 021 062 651 7